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Book Reviews

Revelation and Inspiration. By REV. JAMES ORR., M.A., D.D.
New York: Scribner, 1910. xii + 224 pages. 75 cents.

Since in these latter years Dr. Orr has become so pronouncedly and consciously *defensor fidei*, it must be confessed that his writings lack something of the freshness and inspiring quality of his works in other days. At the same time it may be well to have the faith expounded and defended from the traditional standpoint.

In the present work there is ever before the author's mind the dualism of naturalism and supernaturalism, of the human and the divine, of natural revelation and special revelation, of common event and miracle. For him the urgent questions are these: "Have we an authoritative divine revelation in the Bible? Is the Bible itself, in a unique and special sense, an inspired book? What are the limits of this inspiration, and how does it differ from the inspiration we ascribe to poets and other men of genius? Or is there a difference of kind at all?" (p. 1). The way of putting the questions suggests the answer that Dr. Orr is constrained to give. Professor John Watson, of Queen's University, is quoted as saying: "Hence, just as there was a primitive view of history and of nature, so there is a modern view which Christianity must incorporate on pain of extinction." To which Dr. Orr replies: "It might be truer to say that the Christianity which incorporates this 'modern' view is not *threatened* with extinction but is already extinguished" (pp. 11, 12). And there are some who are adding: Then so much the worse for Christianity!

Dr. Orr is always well-read, clear, vigorous, and from his point of view, fair. To one who does not live in the same sharply dualistic world his apologetic is not very relevant, but for those who occupy the same philosophic standpoint there will be found much of comfort and help. When the molds of thought are different, when the same terms have a different connotation, when the alternatives presented are not acceptable, detailed criticism is superfluous. Besides, in the case of so venerable, earnest, and courteous a scholar criticism would be ungracious. It is possible that some of the men at whom is aimed Dr. Orr's polemic are equally concerned to conserve essentially and in the last analysis the same great spiritual values. Certainly many will heartily agree in such statements as the following: "This leads, in closing, to the remark that, in the last resort, the proof of the inspiration of the Bible—not, indeed, in every particular,

but in its essential message—is to be found in the life-giving effects which that message has produced, wherever its word of truth has gone” (p. 217).

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The Mission and Ministration of the Holy Spirit. By ARTHUR CLEVELAND DOWNER, M.A., D.D. Edinburgh: Clark; New York: Scribner, 1909. xxx+347 pages. \$3.

This volume is perhaps the most elaborate treatise on the Holy Spirit that has appeared in recent times. The author's principal claim for the work is its comprehensiveness. He has aimed to cover the whole subject systematically. Though there are upward of twelve hundred books, or parts of books, belonging to all ages of the church, treating of the person and work of the Holy Spirit, yet there has been lacking the volume that has organized and systematized the whole subject. The early church was concerned largely with the question of the personality and godhead of the Spirit. The church of the early Middle Ages developed the doctrine of the procession and spiritual gifts. In the period of the Reformation the emphasis was laid on the renewing and sanctifying work of the Spirit in the individual heart. In modern times there have been a score or more new phases of the subject under discussion, but no systematic treatment of the whole field. The author fails to make use of the results of modern critical study of the Bible. He follows in most cases the proof-text method. Accordingly it is not difficult by laying emphasis on certain passages—and excluding others of equal importance—to maintain the separate personality and deity of the Holy Spirit throughout the whole biblical period. In other words, the writer fails to note the development of these ideas during that long and important period.

In dealing with the New Testament material, the treatment is more adequate, but even there the exegesis is often forced, as, for example, when the “speaking with tongues” of I Cor., chap. 14, is made to refer to speaking in foreign languages, in order to harmonize the conception with that given in the second chapter of Acts.

From the historical standpoint the better portions of the book are those which treat of the Spirit in the development of the Christian church.

From the homiletic point of view the volume will no doubt act as a stimulus to the Christian life of the church in general, and especially to the Anglican branch of it with which Dr. Downer is affiliated. The table of contents is especially well arranged for such a use.

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